lay the political destinies of the land. The agents of the spread seem chiefly to have been scholars, statesmen, and aristocratic adventurers from the older China, who, seeking employment at the hands of the powerful but semi-barbarous chieftains on the frontier, tutored these rulers in the civilization which they respected and copied while they domineered over its possessors. It was a process which, in its essence, Chinese history was often to see reproduced—the conquerors yielding to the culture of the conquered.

China was expanding, by the migration both of the Chinese and their culture. The way was being prepared for new and startling developments. Divided politically but vigorous intellectually, China was to be united under one strong rule. In doing so, it was to display fresh cultural growth. The formation of the new Empire was to be accompanied not only by marked political changes, but also by extensive alterations in the economic, social, and intellectual life of the people.

Future developments, revolutionary in many ways though they were, did not efface the cultural contributions of the Chou and its predecessors. The emphasis on ceremonial, the forms of rituai, the family system, the growing regard for certain ethical standards, were to persist, some of them studiously unaltered, to our own day. In many respects, before the final downfall of the Chou, Chinese culture had taken on its definitive ideals.

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